A WARNING TO THE INHABITANTS

Of the whole Earth:

And perticulerly, or more Especially, to the Inhabitants of England, Scotland, and Ireland, and the Islands and places to the same belonging and Adjoyning, as appearing to be now under the more present and Imediate concerne hereof: And to the rest in their order and time.

R. R.

BODLEIANA · BIBLIOTHECA

Eze. 3. 18. *When I say unto the wicked thou shalt surely die and thou givest him not warning nor Speakest to warn the wicked, from his wicked way, to save his life, the same wicked man shall die in his Iniquity but his Blood will I require at thy hand.*

ver. 19. *Yet if thou warn the wicked and he turne not from his wickednesse, nor from his wicked way he shall die in his Iniquity, But thou hast delivered thy soul.*

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TO all the Nations Countries, Kingdomes, Tongues Peoples and Languages that are upon the face of the whole earth, And perticularly and more nearly, to the Inhabitants of England and the Kingdomes, Countries, and Islands, to the same belonging, and adjoyning, and of all the Citys Towns, Villages, Hamblets, and Places thereof; unto you all and every one of you, high and low, Rich and Poor, bond and free, male, and female, Priest, and People, Professors, and prophaine, even from the King that sits upon his Throne, unto the Begger upon the Dunghil; This is the word and Invitation of the Lord God, and a warning unto you by my mouth, that you all and every one of you who are found in unrighteousnesse unholinesse, or uncleanneise, of any kind, do speedily repent and return every man from the evill of his ways, and from the violence that is in his hands, and by a due repentance, hast to meet the Lord God in all holinesse of life and uprightnesse of conversation, if so be that you may escape, and that you perish not; and be ye cleansed, and purged, and cleanse, and purge, all your streets broad places, and high wayes, and all your Markets, Chanells, watersewers, and gutters; as in the outward; so in the inward, your very hearts, from all those filthy nastie stinking noysome ill savours of sin iniquty, uncleanneise, persecution, oppression, and unholinesse; with which as with a filthy nastie noysom ill savour your said streets, Townes, Steeplehouses, and other places abounds: that so an high way in holinesse may be made for our God (who is a consumeing fire; and whose eyes is purer then to behold iniquity) to come down amongst you; and make his progress through you, to take possession of his own Inheritance (to wit) the heart of man, which should be filled with righteousnesse, and be made the habitation of his holinesse, and to see what this is, that the Children of men is a doing; and what it is, that this great Busle, and Stirr that is amongst them is about; for there hath been for a long time much profession made amongst the sons and daughters of men, some prepareing

and inventing, or ſetting up one way, or form of worſhip to come to the Father by, (as they pretended, and by which they might eſcape the wrath to come) and ſome an other; and every of the ſaid ſeverall ſorts of profeſſors, killing rending, tearing, riveing and diſtroying another, about what they have ſo ſet up and invented, becauſe they will not be of the ſame way or cannot be of the ſame perſwaſion with them, Symenting what they have ſo ſet up, with one anothers blood, and not onely with one an others blood, but even every ſort of them (as it were with open mouth) have run againſt the heritage of the Lord, if poſſible to diſtroy them, one building a wall and another daubing it with untempered morter; and thus like the Babell builders of old, hath every perſwaſion, or ſeverall ſort of profeſſors, endeavoured to ſet up a Tower, and build ſomething whoſe top, ſhould reach unto heaven, and be a deliverance unto them: And great ſtirr havock ſpoyl deſtruction and bloodſhed, hath there been made, about the ſeverall wayes, worſhips, and profeſſions ſo ſet up and invented; But now the Lord God of life and power (as in the days of old when the Babell builders aforeſaid was at their Confuſed work) is come and a comeing down amongſt you, to ſee what this is, that the Children of men is a doing, and will certainely, not onely break down and confound the work, but alſo ſcatter and deſtroy the workmen, And confound that Language, in which you do pretend to worſhip him; For though you amongſt your ſelves may differ ſomthing in the form and manner of your profeſſions and pretence of worſhiping God, yet in the roots and ground of evil (to wit) pride, perſecution, unholineſſe, and unrighteouſneſſe, you are one; And therefore now all people, that are upon the face of the whole earth, I dearly deſire you ſeriouſly to conſider, if This Meſſage or warning which now comes to you, in the name of the Lord God, (to call you to repentance and to forewarne you to fly, from the wrath that is likely with ſpeed to come upon you, who are found in unrighte-

ouſneſſe, Except you repent and return and be reconſiled and meet the Lord by a holy life and converſation) ; Were the meſſage and requeſt of your outward King, by his Meſſenger or harbenger unto you to give you notice of his approach unto you, And intended progreſs through your Towns Villages, and wayes, with requeſt to make proviſion and entertainment for him, or otherwiſe, that he would be offended with you, and do ſome iniury to you ? Oh with what promtneſſe and readineſſe [conſider] would you beſtirr your ſelves, to prepare for his approach and to give reception unto him: how would you dreſs and cleanſe your ſtreets Pavements, and channells, and ſcour and make clean your high wayes, Gutters, Waterſewers, and ſinks, (by which he ſhould paſs) and remove and purge out, all the dirt filth ſtinck and noyſome ill ſavours out, all the ſame ? and how would you deck and adorne your ſelves in your moſt cleane and Sumptious apparell, to meet and give entertainement unto him, and ſweep, dreſs, and perfume, your beſt Roomes for his reception, and with what Obſequiouſnes and humility would you come before him and preſent your ſelves unto him, and do what elſe you thought might pleaſe him : and if you would doe all this and much more (if it were poſſible) for the entertainement of your outward King, In how much more humble, holy, lowly, Proſtrate, heavenly, and Obedient Manner, ought you to be prepared, to ſtand before and give entertainment to ſo Glorious a King as is the heavenly God, whoſe eyes is purer then to behold Iniquity and no unclean thing can ſtand before him, Who is King of Kings, and Lord of Lords, and before whom all the Nations of the earth is but as the drop of a Bucket, who (as was ſaid before) is now come or a coming amongſt you, and will make his progreſs through you, that he may render to every man, according as his works ſhall be, Tribulation and anguiſh, to every ſoule that doth not righteouſly, and therefore, how clean

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ought your garments (even the coverings of your ſpirits or ſpirituall coverings) in all holineſſe to be, and how becomeing and needfull it is for you [conſider] to have your hearts (which ſhould be the habitation of God) purged and made clean, from all thoſe foul runing inward evills; and filthy, naſtie, noyſome, ill ſavours; of ſin and uncleanneſſe, with which you are polluted; and your whole man redeemed out of and from, all thoſe your vain converſations and evill practiſes [to wit] Pride, lying, drunkenneſſe, ſwearing, curſeing, whoring, gaming, wantonneſſe, and all thoſe other abominations with which (notwithſtanding your ſeverall profeſſions) your ſaid Countrys, Citys, Towns, Villages, Streets, Steeple-houſes, and places, in too large a meaſure abounds; for is it not a ſhame unto you and to your ſeverall profeſſions, nay to the very name of Chriſtianity, to ſee, what pride and gaudineſſe, lying, ſwearing, curſing, drinking, whoring, carrowſing debaucherys, and all manner of evills, & abominations, are to be found, ſeen, and heard amongſt you, and in your ſaid Countryes, Citys, Towns, ſtreets, Steeple-houſes, and places, ſo that it may be truly ſaid of theſe and the like evills, as the prophet Jeremiah ſaid of ſwearing *Jer*: 23. that becauſe of theſe things the Land mournes; and therefore as a warning and Meſſage from the Lord God, I cannot or dare not, but give you notice, And warn and Charge you as you love your Eternall good, that with all ſpeed you fly theſe things before ſpoken of; and all other the crying ſins and abominations, with which God is diſpleaſed, and of which in too large a meaſure, you are too deeply Guilty; For my Freinds, minde but your ſelves, and looke back upon your converſations and practices; and that with a ſerious eye, and you ſhall ſee, that the old world and Sodom, nor any other of the evill generations that have gone before you, and whom the Lord God condemned and cut of, for their Iniquities; was never more unrighteous or did abound with more

more abominations, then this generation even your ſelves doth: For oh! the Lying, Swearing, Whordomes, Debaucheryes, and Prophainneſs of all ſorts that is to be found among you, are almoſt Innumerable, therefore waſh you make you clean; put away the evil of your doings, from before the Lord, be afflicted and mourn, let your laughter be turned into mourning, and your Joy into heavineſs; for the Lord God hath a controverſie with the Inhabitants of the earth, becauſe of Lying, and Swearing, and comitting of Adulterie, and blood toucheth blood; and therefore come out of them, and bring forth fruits meet for repentance and that with ſpeed, and think not that your profeſſions, (which ſtands in the unrighteouſneſs) will ſave you; But let righteouſneſs run down your ſtreets as ſtreams, and uprightneſs and truth as mighty rivers, that ſo the refuge of lyes (and of all other abominations, of which you are guilty,) may be ſwept away, and mind that of God in your own conſciences which ſhews you ſin and evill and be obedient thereunto, that if poſſible you may eſcape the Lords wrath, that you periſh not, for I teſtifie unto you that if you do not ſly theſe things before ſpoken of, and all other the crying evills, and abominations of which you are and have been too deeply guilty, and becauſe of which the wrath of God comes upon upon the children of diſobedience; and which makes you and your profeſſions, even to ſtinck and become abominable before the Lord; and get under the hollow of his hand, and ſhaddow of his wings by a due repentance, and ceaſe to do evill and learn to do well, and break the bonds of wickedneſs, and let the oppreſſed go free, and break every yoak; the Lord God will even come againſt you, and will even ſweep you with the Beſom of diſtruction, and that ſpeedly, except you repent; and he will even deliver his People out of your mouths, that they may be a prey and ſpoyl to you no longer:

And therefore dear people of all ſorts, eſpecially within this my native

native country of *England*, And the Countryes Places, and Isles thereto belonging, and Adjoyning, Consider, and whileſt you have a time lay it to heart; for the Lord God (concerning many of you laſt before named) hath even ſworn by his holineſs and hath ſaid he will not repent; that it ſhall ſurely come to paſs; And that though *Noah*, *Abraham*, *David*, *Daniel*, and *Job*, were amongſt you or in the midſt of you, and did offer themſelves to ſtand in the Gap, yet they ſhould deliver no more by their righteouſneſſe ſave every one his own ſoule; ſo be warned and whileſt you have time Prize it, this is a viſitation to you therefore ſleight it not.

And now my deare friends unto you, in all nations, who in obedience to the principle of life and righteouſneſſe made manifeſt in you have forſaken, and are a forſakeing, the broad way and paths that leads to diſtruction, and thoſe many and groſs abominations before mentioned, which cauſeth the wrath of God to come upon the children of diſobedience, even to you, who are in Scorne called Quakers; who have heard and do hear the voyce of the true Shepheard and hath followed the ſame, in coming out of the many wayes and profeſſions into the one way Chriſt Jeſus; Keep in the ſame even way and Path, I dearly deſire you, (for unto you alſo this Meſſage reacheth,) that none of you may be found ſcattered abroad from under the true ſhelter, even the Lord Jeſus Chriſt, or out of the Sheep-coat and fold of reſt, but that you may with all ſpeed (even as Sheep runs after their ſhepherd, when they hear his voice and Call,) Get under the Shaddow of the Lords wings and under the hollow of his hand, and fly thither even as Bees doth to their hive, and as travelling men doth under the ſhaddow of a great Tree or other covert, when they perceive, the approach of an enſueing great Storm, or Shower, that they may find ſafety: Even ſo fly yee; unto him in whom ſafety is found. And haſt, haſt I dearly deſire every one, that is abroad (if any ſuch there be) from out of

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the open Fields and places, and from off the high Mountains and hills, where there is no Shelter, and come into the low Valleyes and under the Roofe of God even the shelter and shadow of his holiness, that you may be safe when the destroying Angel passeth over; For you know, or may be perswaded, that they who are under a good Roofe or Covert, and there abides, may be and are often safe, from abiding the extremity of that Storme or Shower, which they that are abroad in the open Fields and without shelter must sustaine: And therefore let none be strayed from their Habitation (I dearly desire) but all keep within their Tents, haveing the Lintall and side posts of their houses, stricken with the blood of Sprinkling, That when he who smote the first born of *Egypt* goeth forth, you may be safe; And not only safe but also ready, having your Loynes girded, your Staff in your hand and your shooes on your feet, that you may goe on with him, into whatsoever State, Condition or Service of Holyness the Lord God shall call you to, being cloathed in righteousness and having your Garments made clean in the blood of the Lamb, even such, as in which it may be lawful for you, to behold your King the Lord God of hosts; being purged from all spots and staynes, and made white, having your Lamps trimed and lights burning, that when the Cry comes, you may enter in, And none be shut out of the Bride Chamber.

And my Deare Friends, It lyes further weightily upon me to signifie unto you, That the Lord God of Eternall life and power, doth intend and is about, to make his great, and Glorious, heavenly progress, throughout, and to the uttmost ends of all the Earth, And hath Chosen or Elected you, before all the Nations of Them that dwell upon the face of the same earth, to be his Attendants, and to wait upon him, in his so great and glorious, and heavenly a progress, And hath or doth further lay it upon me, in his living everlasting power and by the arm of his Eternal Authority, to warn and Charge

and Cite, and Summon you all, and every one of you, high and low, Rich and poor, bond and free, Male and Female, That you and every one of you, (according to your ſeveral meaſures and guifts, and according to every ones ſeveral Condition and Calling, whereunto the Lord God hath called and begifted you) be, and perſonally appear in Spirit before him, and give your Spiritual Attendance upon him, and that in ſuch an holy, upright and undefiled way, and after ſuch an humble, lowly, proſtrate, dilligent, heavenly, and obedient manner, as is ſuteable to your duty, and doth become the dignity Majeſtie and purity of ſo holy and heavenly, a God, as he is with whom we have to do, That ſo the everlaſting God, in all things may be glorified by you, and his truth and great name, be by, or through none diſgraced, that ſo he may delight to do you good, and call you up higher, and make you further pertakers of his manifold graces, which are yet behind, and which he hath yet laid up in ſtore in Chriſt Jeſus, for all them that love him, and who are the called According to his purpoſe, And who do follow him in the Regeneration, haveing their garments waſhed in the Blood of the Lamb, For (as it is written,) it doth not yet appear what we ſhall be, But when he ſhall appear, then ſhall we alſo appear with him in Glory; So mind to keep in, and to that which is pure, And which you have known from the beginning, that when he comes whoſe Reward is with him, to give to every man according as his work ſhall be, you may none of you come ſhort, but every one (if it be poſſible) Enter into the Joy of his Lord: For conſider if an outward King do but Summon his Servants, or Subjects, to give their attendance upon him in his outward progreſs, with what readineſs, and willingneſs, will they appear before him, and in how Reverent and accompliſhed manner, will they endeavour to wait upon him that they may receive acceptance with him and (if poſſible) gaine preferment from him: And if it be ſo

done in the outward by the Servants, or Subjects of an external Prince, let not us who are the ſervants, and who ſhould be the Subjects of a Heavenly King, come ſhort of our inward Duty, and obedience to the Holy God, whoſe eyes is purer then to behold iniquity, and who is a liberall rewarder of all them that come unto him, and that wait upon him in truth and with an upright heart: And therefore my dear Friends, if any thing of the old ſtuffe, nature, or leaven yet remain in any, to hinder in this behalf, and if the Room (which is the heart, where the Lord ſhould lodge, and finde entertainment in this his Spiritual progreſs, be not yet throughly ſwept, cleanſed, purged, garniſhed, and perfumed, for the reception and entertainment, of ſo holy and heavenly a gueſt, now while we have the Light to ſee, and the beſom (which is the power of God) to ſweep, let us haſt to dreſs the ſame, that if it be poſſible (my dear friends) we may none of us come ſhort (according to our ſeverall meaſures) of doing our duty to, and waiting upon ſo holy a God as him with whom we have to doe, and who is now calling and Inviteing unto a moſt near and heavenly attendance upon him:

And my friends though the ſtorm may appear to be great, and the tempeſt that is likely to overtake the wicked (except they repent) exceeding terrible, yet be not diſmayed, for it is not intended to ſcatter the wheat but to refine it, and to blow away the Chaff, and ſever that which is intended for the wrath, from the pure grain; Dear Friends this comes to give warning and diſcharge a Duty, and not to reflect on any; And therefore haſt haſt I dearly deſire, And let none think light of what is ſaid, or look on it as being not of their Concern, but every one up, get upon your watch-tower. That when the Lord comes you may be ready, and when he ſpeaks you may hear.

And now there is another ſort of People amongſt the Sons and daughters of men, unto whom alſo this Meſſage and Invi-

of the Lord reacheth, and thoſe are they, who (not out of hatred to the Lords truth, or envie to his people,) ſtands a far off, from the ſame, yet are not ſo bad as the worſt, neither runs with them to the ſame exceſs of ryot, nor are of the like perſecuting ſpirit with this generation, and doe many of them, even in their hearts wiſh well to the Iſrael of God, and deſire that their latter end might be like his, And have ſometimes, even in heart mourned over the afflictions and hard uſeage of the Lords People, and Simpathized with them in their Sufferings, and yet have not been willing to come under the Croſs of Chriſt, and to ſuffer Afflictions with the people of God, but have rather choſen to Imbrace this preſent evil world, and continue in the Faſhions and Cuſtomes thereof, though many of them hath not been without reproofes and often Alarmed, with ſomething that hath ſounded from under the Alter in their eares, whereby their peace, hath been many times broken, And they forced to look back, from off the Mountaines upon which they have been gone up: And unto all thoſe and every other amongſt the Sons and Daughters of men, who Breaths and Thirſts after Righteouſnes and longs after an acquaintance with the Lord and with his wayes; unto you I ſay, and it is the Invitation of the Lord, that you come away and follow the breathings of that in you, which Longs and Thirſts after Righteouſneſs, And ſtay no longer in the Vanities, Follyes, Faſhions, and Cuſtomes of the world, or any of the profeſſions thereof, But be ye Separate ſaith the Lord God, touch not the unclean thing, but follow the leadings, guidings, and directions, of that of God in their own Conſciences, which ſhews you ſin and evil, and the vanities and emptineſs of all things below him; And the Lord God will receive you; But if you ſtay any longer in this Generation, and will not be reclamed from their vaine converſations, and redeemed from the evills, and gathered from out of the Faſhions, Cuſtomes, Uncleanneſſes, and unrighteouſneſs of

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which they are guilty, you must be content to share with them in their punishments; for he that will pertake with them in their sins, Must pertake with them in their Plagues for the houre of their Judgments is come, And the Lamb the Lyon of the Tribe of Judah, hath made himselfe ready, therefore fly for your lives (I dearely desire you) and get you out of Sodom even this Wicked Generation, And from of the high Mountaines of Conceitednes upon which any of you are gone up, And get from under every green Tree, and false Rest, into which you are gone, and under which you have sought shaddow, And come, out fly unto the *Zoar* of God, the Mountaine of his holines, to his little flock, and that with speed; Get out of the way of his Indignation and come under the mercy seat of God, for you are they, that yet stands in the Gap, and stops the stroke of Gods wrath, from falling upon the wicked, not because the Lord hath beheld more holines or seen more uprightnes in you, then in any of the sons of men, But because he hath a desire to gather you, and to extend mercy unto you, for the breathing seed's sake that is in you, And because of the good, and kindnes, forbearance, pitty, and Compassion, that some of you (like *Rahab*) hath shewed to his People, even his little Flock, in scorne called Quakers, in the times of their sufferings, which he doth hereby proffer to Requite you for, (if you hear and obey,) by giving you Eternal Life, And by plucking you as brands out of that fire which is likely to fall upon the wicked: But then my friends you must come speedily, and not stay lingering, Gods Spirit will not allwayes strive with flesh, Remember *Lots* wife. And you must not only make haste, but you must also come in the right way, even by the footsteps of the Flock, in the selfdenyal, and taking up the Cross of Christ to your own wills, And to all those desires, Customes, and Fashions, which

(which are contrary to him,) And come to the plain Language [thou and the] to a ſingle perſon, at which many of you have ſtumbled, And in all other things you muſt follow the footſteps of the flock, unto the Tent of the true ſhepherd, under whoſe roofe there is onely ſafety; Therefore fly thither I dearly deſire, and that with ſpeed, let none ſtay behind or think light of what is ſaid: Remember Lot Sons in Law, who though they were warned, yet would not they obey and therefore, eſcaped not the wrath, that was poured upon the wicked: But be ye not like the Horſe and Mule, that hath no underſtanding, but come away and that with ſpeed, and by the Right way: Fly for your lives, and now while you have time, and that a hand of Mercy is held out and extended unto you, Take the oppertunity, and Sleight it not: But if you will not obey, In haſting out of that, Aganſt which the wrath of God ſhall be revealed, yet Remember, that you have been warned, and know that your Diſtruction is of you ſelves, So while you have a time prize it, This is the day of your Viſitation.

And thus dear people of all ſorts, and of all Nations, Eſpecially of this my Native Country of *England*, I hope I have Cleared my ſelfe of that which the Lord God in this behalf laid upon me, in warning the wicked to fly from their wickedneſs, leaſt the wrath of God come ſpeedily upon them.

And alſo in warning the flock of God, to keep in their fold and under the roof of their ſheep-coate, and that without ſtraying, that they may eſcape that Stormie ſhower which is likely to overtake ſuch as are abroad, or doe abide in the open fields without ſhelter.

And alſo in warning ſuch as ſeems to halt between two opinions, and ſuch as breath after the Lord, and have not been ſo Cruell, but more kind then others, to the people of

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God, that they in and through obedience, to that of God in their Conſciences, which ſhews them ſin and evill, may follow after the footſteps of the Lords flock, to feed with them and find harbour under the Tent of the true Shepherd, that they may eſcape, and that they periſh not, I deſire that every one hereby Adviſed may be fully warned, and take the Oppertunity offered, and bring forth the fruits deſired, that they may eſcape (if poſſible) the Judgment threatned, that they Periſh not,

From my Priſon near *Richmond* the 23 of the Second Month, 1679.

From your Real Friend and A wellwiſher to all men.

Richard Robinſon.

I deſire Friends to read this in their Meetings, and alſo diſperſe the ſame abroad (if poſſible) amongſt all Nations and to all People for my diſcharge.

Errors that have eſcaped, the Preſs the Reader is deſired to amend.

pag. 2. *l* 2. for, they pretended. *r* they have pretended *p.* 3. *l* 15. for all *r* of. *p* 6. *l* 29. & 30. *r* a travelling man. *p* 10. *l* 28. for their *r* your. *p* 11. *l* 11. *r* and come fly. *l* 24. *r* if you will hear. *p* 12. *l* 16. *r* is to be revealed.